

Thi saa har Gud elsket Verden, at han gav sin Søn, den enbaarne, for at hver den som tror paa ham, ikke skal fortabes, men have evigt Liv.

# HYRDE N

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

Den som tror paa ham, bliver ikke dømt; den som ikke tror, er allerede dømt, fordi han ikke har troet paa Guds enbaarne Søns Navn.

16de aargang.

Winnipeg, Manitoba, Første Nr. i May, 1940

Nr. 9

## I LIVSENS BOK.

Af Ludvig Hope i "Kristus vort Liv."

(Indsent af P. Overlid)

Og de Sytti kom tilbage med glæde og sa: Herre! Endog de onde aander er os lydige i dit navn! Da sa han til dem: Jeg saa satan fare ned fra himmelen som et lyn. Se, jeg har git eder magt til at træde paa slanger og skorpioner, og over al fiendens vælde, og ingen ting skal skade eder; dog, glæd eder ikke over dette at aandene er eder lydige, men glæd eder over at eders navn er opskrevet i himmelen.

Luk. 10, 17—20.

Dette ord fortæller os om en hel del "emisærer" som Jesus sendte ut for at vidne om Guds rike. Han sender dem. De gaar paa hans ord. Han sender dem i sit navn. Og han ber dem ogsaa at bruke hans navn i det arbejde de skulde gjøre.

Deres kald, udsendelse og arbejde er efter Jesu vilje—og den gerning, de udfører i Jesu navn, bærer frugt.

Naar de saa vender glade tilbage og kan berette at de har gjort store ting i Jesu navn, da skulde en helst tro at Jesus havde støttet dem i denne glæde, saa de neste gang kunde gaa ut med nyt mot.

Og grunden saa gjør han det ogsaa.

Jeg saa satan falde ned fra himmelen som et lyn. Se, jeg har git eder magt til at træde paa slanger og skorpioner, og over al fiendens vælde og ingen ting skal skade eder.—Det er opmuntring!—Den giftige tunge, den kvasse brodd og den onde magt skal ikke skade dem. Slik er de utrustet som gaar i Jesu navn. Men likevel siger Jesus: Glæd eder ikke over at aandene er eder lydige.— Vi har grund til at spørge: Hvorfor vil Jesus at vi ikke skal glæde os over saa store ting? Svaret er dette: I denne glæde kan skjule sig en stor fare, en avvei, som fører bort fra Guds rike.

Vi mennesker er ikke saa gode som vi titt selv tror. Det hænder derfor saa altfor ofte at det Gud gjør ved os i Jesu navn, det skriver vi paa vor egen regning, paa vor troskap, vore evner, vor kristendom. Og da bliver det saa meget lettere for os at tale og skrive om det Gud har gjort der hvor vi virket. Det er ikke saa let at fortælle om det andre gjør for Gud. Naar jeg har det slik da er jeg ikke langt fra en avvei. — Jeg kjæler for en falsk glæde mens jeg forsvarer mig ved Jesus navn. Mit selvgode jeg raner det hellige og vil gjøre sig stor paa det som har sit ophav i Gud. Faar ikke Guds aand vække os i tide saa kan vi arbejde os bort fra Gud mens vi arbeider for Gud. Saa sorgeligt mange har gjort det, og gjør det den dag idag.

Det er godt at have kristelige blade. Det er godt at høre om at folk blir frelste. Naar vi ser at synder vaakner, da vet vi at Gud er nær. Men det er ikke godt naar vi tar op mantal over dem vi har vundet for Kristus, saa jeg og dem faar en stor plads i bladet. Kanske ogsaa tallet blir større i bladet end det er i livet. Det hænder nok mer end engang. Her er avveien Jesus vil vise os. Den som ikke skjælver ved denne satans list, og som ikke synker i knæ for naadestolen imot denne fristelse, han sover snart paa sin post.

Jeg mener ikke at vi ikke skal ha lov til at glæde os over at folk blir frelste—det er naturligt for alle kritne at glæde sig over det. Ingen glæder sig mer end Gud. Men det er dette: Vi drev dem ut—Jeg gjorde det, det er det som er galt. Derfor: Glæd eder ikke over at aandene er eder lydige.

## STAA NORGE BI I NØDEN

Av Dr. J. A. Aasgaard

Vaare fedres fagre land er i livsfare. Det herjes nu av fiendehaand. Meldingen om Norges nød kommer til oss som et maningsord om aa betenke de alvorstider vi lever i. Først og fremst maner den til bønn.

Bed for Norge! Bed for konge og folk! Bed at mot og krefter maa gis dem i disse prøvelsens dager! La stadig forbønn stige op til Gud om aa fri landet fra vold og undertrykkelse, og forunde det aa gjenvinne fred og frihet.

Tung sorg ligger paa oss nu i vaart ættelands skjebnetime. Vi staar grepet til hjerteroten. Norges nød kjennes som vaar nød, slik at vi maa rope uavlatelig til Gud. La det skje i vaare kirker og i vaare hjem, av samlet menighet og av enkeltmann i enrum.

Men la hjertets bønn ogsaa lede til handling. Vi maa gjøre oss ferdige til paa alle maater aa støtte og hjelpe vaare brødre i Norge. Derfor er dette et opprop til hele vaar kirke om aa staa rede naar kallet lyder. Det er fra det fagre, frie ættelandet der nord at vi gjennem vaare fedre har faatt vaar dyreste arv: kristentroen bygget paa Guds evige ord. Derfor sier det sig selv at vi amerikanere av norsk ætt vil ta tyngst i naar hele vaart amerikanske folk utvilsomt vil ta et løft for paany aa hjelpe et folk i nød. Og hjelp vil trenges saare i Norge i de dager som kommer.

Efter samraad med Norges sendemann i Washington kan jeg si at planer er i gang for paa beste maate aa komme Norge til hjelp. Det er derfor tilraadelig at enkeltgrupper venter med aa begynne innsamlinger inntil en samlet plan foreligger. Men la oss, som allerede sagt, holde oss rede til aa ta et stort og godt løft, i samlet flokk, for vaare brødre over havet, som nu kjemper for hjem og fedreland, for frihet og rett. Planen for hjelpeaksjonen vil snart være ferdig; melding om den vil da gis gjennom presse og i kirker. La oss svare med en gang saa snart oppropet kommer!



American Mother for 1940

Egoisme og hovmod klær sig titt i kristelige klær for at lede os vild, endog naar vi gaar erend for Gud. Den som glæder sig over egne dyder, han tærer paa sin kraft. Og saa kan dagen komme at vi driver ut onde aander i Jesus navn men han kjender os ikke Mat. 7, 22, 23. Indbild dig nu endelig ikke at det er bare vi som taler Guds ord, som kan forføres her. For os alle er det sandt: Jeg gaar i fare hvor jeg gaar. Og saa du som ikke er prædikant, fristes ofte til idet minste at faa dit navn i "gavefortegnelsen," for at andre skal se dine gode gjerninger i Guds rike. Ogsaa du kan gjøre dig stor der, hvor du skulde være liten.

Dette ordet er et tungt ord. Det viser os at meget af den største glæde en kristen har, kan bli syndig, uren. Men det er ogsaa et godt ord. Det viser os en glæde som er saa ren at den aldrig kan bli uren: Glæd eder over at eders navn er opskrevet i Himmelen. I den glæden er der ikke rum for fristelse. Vil nogen vite grunden til det, saa kan vi svare at denne glæde blir alltid født der hvor synden og satan har tapt sit slag. Og jo mere Gud faar magt og plads i vort liv, desto mere øker denne glæde.

Du kristen som læser dette: Hvad er din største glæde? Er det bankboken? Den ros du faar av andre? Aa, prøv at komme høiere op! Dit navn er skrevet i Himmelen, i Guds bok, i livsens bok. Det er en god bok at ha navnet sit i. — Her gaar du og jeg mellem mange slags tryk og mod-

sætninger. Stundom vil tvilen ta os. Det ser saa mørkt ud med at naa frem. Ofte kjender du dig glemt baade av slekt og venner — og de kristne med alt er tungt og stilt om dig. Trætte kristen: Dit navn er i Himmelen! Der er du ikke glemt. Derfra bliver du fulgt med interesse. Der er nogen som elsker Dig, ikke bare som en synder, men som Guds barn, Guds arving og ven. Du er hans øiensten, hans ære, hans brud. Naar saa vor klage og bøn lyder fra jordens mørke og trange dale, da kjender han baade stemmen og navnet. Han har os opskrevet i sin bok. Jeg mit navn — Ludvig Hope! Hos Gud. I livsens bok! Og du: Dit navn er ogsaa der, saasant du er en kristen. Er ikke dette noget at glæde sig over? Om en liden stund staar vi ved slutten av livet. — Da aabnes den dør til himlens stad, da nævnes de kaar- nes navne — min sjæl er hos Gud i himmerig og sorgene sine glemme. Med en slik glæde ivente skulde det gaa an at drukne al sorg, jage bort den falske glæde og tjene Herren i et ret sin. Guds barn: Sku mod himlen, løft dit øie over Jordens dunkle stier. Glem ei kronen du har faat ak hos Gud blir alting godt. —

Aa for en dag naar portene aapner sig til livets land og du ser dit navn i Guds hjerte, i Guds haand og i Guds bok, mens du av hans egen mund blir kaldt ind til evigt liv! Glæd dig over dette.

\* \* \*

Tilslut et par ord til dig som ikke har dit navn i livsens bok. Du har

det bare her paa jorden. I kirkebok, og skattebok og mantalsliste. Naar saa jordlivet er slut, saa er dit navn ukjent og uskrevet. Det blir ingen glædesdag for Dig naar Gud aapner sin bok—og dit navn ikke staar der. Og hvis nogen ikke fantes opskrevet i livsens bok, da blev han kasted i ildsjøen. Aab. 20, 15.

Jeg ber dere folk: Spar dere selv for en slik slutning!

Under Jesu kors skal Guds finger skrive dit navn idag i livsens bok. Kom! Nu! Der er endnu rum!

## MOR.

Selv han som døde for os paa korset mindtes i den sidste time, i den ubeskrivelige dødssmerte, sin mor, som han vilde lære os at denne hellige kjærlighet skulde være vor sidste jordiske tanke — det sidste punkt paa jorden fra hvilket sjælen skal begynde sin flukt mot himmelen. Longfellow.

Doktor Samuel Johnson, som muligens er Englands største essaiforfatter, skrev engang til sin mor:

Hverken din stilling eller din karakter gjør det passende for meg at si meget. Du har vært den bedste mor, og jeg tror den bedste kvinde i verden. Jeg takker dig for din overbærenhet overfor meg, og ber om tilgivelse for alt jeg har undlat at gjøre vel. Gud gi dig sin Helligaand og motta dig til evig lykke for Jesu Kristi skyld.

(Modum Menighetsblad.)

## MOR.

Ind i dødens stille have, hvor nu alt er høitidsstemt, vandrer jeg imellem grave, søker dit hvor hun er gjemt.

Sneen har utbredt sit hvite tæppe over graven din; men jeg tror hun ser min kvide. Mor nok hører barnet sit.

Tak, o moder, o mit hjerte, er saa fylt av tak til dig, du den første bøn mig lærte, du mig viste himlens vei.

Moder, o hvor ofte stred du ei med Gud i bøn for mig, moder, o hvor ofte græd du, skjønt som oftes kun i løn.

Moder, du fik aldrig vite om hvor høit jeg elsket dig. Men det var din stærke side, du ei fordred gjengjæl, nei.

Herren skjænker store goder, her i livet om igjen, men han skjænker kun en moder, hende faar jeg ei igjen.

Indsendt av Mrs. S. Hafso.

## Granum, Alta.

Naade og fred! Vi blev lit forsinket med at sende ind for Hyrden. (dette var sendt til forretningsforen—Red.) Jeg haaper at vi ikke mister nogen av dem, vi er glad i den (Hyrden) for de mange gode stykker som kommer ind.

Det glæder min sjæl at høre fra Outlook om at de unge har begyndt at søke Jesus. O maatte den kjære Jesus sende bønnens Aand ut over disse vidder saa folk kunde begynde at søke Jesus. Jo Jesus venter og venter paa hver sjæl som endnu vandrer paa syndens vei. Han har gaat gjennom døden for os og han vil at alle skal komme tilbake. Han har berett et hjem, ja et herligt hjem, saa vi ikke kan faa her. Hvor lykkelig er den sjæl som har faat Jesus til sin ven, ja hvilken ven vi har i Jesus!

Jeg fandt Jesus i min unge alder. Skjønt om ikke jeg har vært saa god saa har Jesus vært større som har hjulpet mig igjennem baade sorg og sykdom. Ja Gud være takket og priset for alt.

—Mrs. P. K. Johnson.



## HYRDEN

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**Bøn og opofrelse.** Ja de to maa gaa haand i haand. Slik gjorde Jesus det og slik har alle guds folk gjort det op igjennem tiderne. Idag kræves der mer end nogen gang at disse to faar den høieste plads i hjerte, sind, tanke ja til og med i pengeboken. Bøn maa efterfølges med handling. Læs, overvei under bøn Dr. J. A. Aasgaard's alvorlige ord "Staa Norge bi i nøden" og skrid til handling da tiden kommer.

**Første juni nummer.** I haap om at faa første juni nummer trykt inden 1ste juni saa bedes at alt læsestoff for det nummer maa være i redaktørens besiddelse inden 15de mai. —U.

Her er en liten sang som jeg altid har likt saa godt:

Jeg vet en vei, saa fuld av trængsel,  
En taarevei saa tung og trang;  
Men henad veien lyder sang  
Om troens kamp og himlens længsel;  
Det er den vei, de kristne gaa  
For livsens krone at opnaa  
Igjenom kamp og trængsel.

Jeg vet en ven, som til mig smiler,  
Naar jeg er stedd i sorg og nød;  
Han sviger ei i liv og død;  
I stormen ved hans bryst jeg hviler;  
En ven saa mægtig og saa skjøn,  
Den deiligste av Adams kjøn,  
En ven, som aldrig sviger.

Jeg vet en dragt, mod hvilken blegner  
Al verdens pragt og herlighet,  
Som hver en synder smykkes med,  
Naar Gud ham sønnens blod tilregner;  
En bryllupsklædning ren og prud,  
Som skjuler synderne for Gud,  
En dragt for brudeskaren.

Jeg vet en stund, naar bud der kommer  
Om hvile efter dagens strid,  
Da byttes verdens vintertid  
Med evighetens glade sommer;  
Da foldes blomsterknoppen ut,  
Og rosen blomster skjønt hos Gud,  
Da har den sprængt sit fængsel.

Jeg vet et hjem, hvor børneskaren  
Fra alle kanter samles skal,  
Det er den lyse himmelsal,  
Til hvilken Kristus er opfaren.  
Der samles de fra øst og vest,  
Fra nord og syd til bryllupsfest,  
Og glæden faar ei ende.

Mrs. P. K. Johnson.

### "Hav tro til Gud."

Det glæder os meget at høre om det gode resultat, med bibelskolen i Outlook. Gud være evig pris, som kan gjøre mer end vi forstaar at bede om.

Maa Gud i rikt maalt faa velsigne alle disse unge, og gjøre enhver av dem til velsignelse i sine hjem og menigheter, hvor de bor. Og naar høsten kommer, de og mange flere kan samles igjen, for at motta mere av Guds rike fylde. Dette er og blir vor fælles bøn! Og la det bli med taksigelse.

Maatte vi bøie os for Gud i ytmyg erkjendelse om vor uværdighet til al hans store naade mot os her, og prise ham mere. Naar vi nu hører hvad som foregaar i Norge ja hele skandinaven, maa vi alle raape til Gud som Kong Asa 2 Krø. 14, 11. Læs beretningen! "Hav tro til Gud!"

Med broderhilsen til redaktør og alle Hyrdens læsere.

—J. E. Marken.

Ps. Medfølgende skrivelse av Burntvedt har været til stor velsignelse for mig og tror det vil bli for mange flere. Optat fra Indremissionsvennen.

## EN HELLIG STUND OG ET VARIG MINDE

Av T. O. Burntvedt

Det var en straalende sommerdag med lekende let luft og deilig solskin. Der laa søndagsfred og stilhet over gamle Oslo. Klokkerne fra kirketaarne sendte sine lokkende, klangfulde toner gjennom luften. Men i dag gik jeg forbi Vor Frelser's kirke; forbi Trefoldighetskirken ogsaa. Jeg var paa vei til Forbundssalen.

Kvelden forut hadde jeg ogsaa indfundet mig der. Sammen med en stor skare av missionsvenner hadde jeg været vidne til indvielsen av en flok missionærer. I al sin enkelhet var indvielseshandlingen gripende og høitidelig.

Idag var det altsaa gudstjeneste paa formiddag. Ludvig Hope skulde præke. Det var første gang han var tillyst som taler efter sin hjemkomst fra reisen rundt jorden. Nær paa en halv time for gudstjenestens begyndelse var den store Forbundssal, "Kina-missionsfolkets" møtecentrum, fuldt besat. Sittepladser og staaplader var alle optat. Snille og imøtekommende venner gjorde plads for mig helt fremme, litt til venstre for talerstolen.

Der laa spænding i luften. Det kjendtes helt intuitivt at det var et forventningsfuldt folk som var samlet. Man var kommet for at høre Hope, og i dag ventet man at faa høre en ekstra-ordinær god præken. Jeg maatte tilstaa for mig selv, at ogsaa jeg laa under for de samme følelser og at mit sind i en ikke liten grad var optat med de samme tanker.

Dette er netop ikke den bedste forberedelse til en frugtbringende andagtsstund. Derfor gjaldt det at bruke de minutter som var igjen for gudstjenestens begyndelse til at bli ret indstillet. Et blik paa de kunstneriske dekorationer som pryder platformen hjalp mig.

Det var ikke den rikdom av straalende farver paa væggen til venstre som tolker missionsvirksomheten hjemme som først og fremst fanget min opmerksomhet. Heller ikke var det de talende scener paa væggen til høire som skildrer evangeliets seirsgang i hedningeland fremtryllet ved malerens overlegne kunst, som jeg særlig heftet mig ved. Med det som grep mig og som samlet mine tanker, følelser og længsler og forenet dem i tilbedende beundring var Kristusskikkelsen i centret. Som en solopgang fra det høie straalte han frem, han som er midtpunktet i tilværelsen, centret i alt krisetlig liv og virke og som sier om sig selv: "Jeg er verdens lys" — og lyset og livet fra ham fylder alt og alle.

Det var altsaa ikke farvene; heller ikke var det linjene; ikke detaljene; men det var selve ideen, motivet, som talte saa mægtig til mig og som gav mig et varig minde.

Imidlertid var nu gudstjenesten begyndt. Inderlig og varmt, i et "den som-tror-haster-ikke tempo" lød salmesangen fra forløste hjerter og tunger og man rives snart med og blander sin røst med den store skare som synger Lammets pris.

Bønnen før præken var enkel, kort, indholdsrik. Den aandet av tekstens kjernepunkt og den var himmelvendt.

Indledningen var usædvanlig lang; men den var slet ikke langtrukken. Der var hilsener som ved en anledning som denne maatte bæres frem. Og Hope gjorde det paa en aldeles original maate. Jeg fristes at lægge til: slik som ingen anden kunde ha gjort det. Hans hilsen fra det norske troende folk i Amerika var helt ut gripende. Jeg skulde ønske vort folk kunde ha hørt de forstaaelsesfulde og anerkjendende ord han talte. Mange av vore paalidelige, kjæmpende, opofrende og arbeidende brødre i vore menigheter og foreninger hadde fortjent at høre det. For mig betød hans omtale og vurdering av kristenlivet herover meget, netop fordi at Hope ikke er en mand henfalden til tomt skryt og forfængelig smiger.

Mit sind var endnu optat med tanker vækket tillive ved de opmuntrende ord netop uttalt da dagens tekst om farisæeren og toderen lyder utover forsamlingen. Snart efterpaa kommer den ene korte, klare,

oplysende og rammende sætning efter den anden. Der er musik i ordene, poesi i billedene og dramatik i fremføringen. Og dog staar denne bondesønnen der saa rolig, stille og selvbehersket. Han har ældst noget i utseende. Men aarene og erfaringene har lagt et sælsomt drag over ansigtet. De skarpe kamplystne og slagfærdige linjer er ikke lenger saa fremtrædende. Ansigtstrækkene artikulerer nu snarere den modne kristne, forstaaelsesfulde broder, faderlige sjælesorger og vise leder. Stundom falder ordene haarde, tunge og knusende; men like efterpaa kan de komme saa milde, ømme og trøstefulde. Her er ingen sammenblanding av lov og evangelium. Begge kommer til sin ret.

Uvilkaarlig maa jeg beundre taleren. Han er virkelig kunstner; næsten altid dramatisk, men aldrig teatralisk. Jeg liker hans mandige forkyndelse, og jeg liker det likefremme hverdagslige som præger hans personlighet selv naar hans tale sitrer av festlig høitid.

Jeg kan ikke hjelpe for det heller. Midt under prækenen sitter jeg og beundrer hans mesterlige homilitic. Linjene er klare, tankene er logisk utviklet og stoffet er planmessig organisert. Her er ingen overflødige ord, ingen utslitte fraser og tomme talemaater, ingen fægtning i veiret. Ganske naturlig vokser prækenen frem til et vældig klimaks som stiller mennesket ansigt til ansigt med den levende Gud.

Slik gik det med mig. Jeg glemte taleren. Jeg sat ikke lenger og beundret prækenen og ubarmhjertig spurte mig selv, hvorfor præker ikke du slik? Jeg hørte bare ropet: "Gud vær mig arme synder naadig." Jeg hørte det sagt, ja, hamret ind som jeg aldrig før har hørt det, at denne bøn er ikke bare et hjerteskrick ved kristenlivets indledning og begyndelse; men i stadig utdypet mening og intensitet hører den det normale kristenliv til hele livet igjennem. "Vi kommer ikke lenger end toderen ved døren," roper prædikanten med kraft utover forsamlingen. Derpaa følger en kort spændende pause, og saa føier han til med ettertryk: "Vi maa heller aldrig komme lenger end 'Gud vær mig synder naadig.' Det menneske som kommer sig høiere op og længere frem, forbi toderens bøn og bekjendelse, kommer forbi Gud og blir farisæer."

Overvældet, grepet og boiet av denne sandhet blev toderens hjerterop min personlige bøn. Jeg gik ut av Forbundssalen hin søndag, ikke som en som har hørt en stor taler og godtet sig derover; men som en som har møtt den store Gud, rik paa naade mot dem som paakalder ham. (Insendt ved J. E. Marken.)

### En norsk pioner vandret bort.

Knut Knutson Skjerven døde i sit hjem ved Frontier den 26de mars 1940 i en alder av 87 aar 7 mmaneder og 9 dager, og blev bilagt paa Bethel mhd's grav plass.

Avdøde var født i Vanger Voss Norge den 17de august 1852. Han utvandret til Amerika og bosatte sig ved Fosten, Minn. Siden i 1912 kom han med familie til Canada og bosatte sig ved Frontier, Sask., hvor han bodde indtil sin død.

Han overlevs av en søn Konrad Skjerven. Knut Skjerven var medlem av Bethel lutherske mhd. ved Frontier, Sask. Han var en skattet lægprædikant og virket med Guds ord baade i sin egen menighet saavelsom i omkringliggende menigheter. Han vandt alles agtelse for sin kristelige færd og frimodige forkyndelse.

Fred med hans minde.

—C. L. Jothén.

### Swift Current, Sask.

#### Dødsfald.

Den 2 april døde Zack Simonson i Swift Current General Hospital. Han blev flyttet hjem. Pastor O. J. Marken forrettet i huset og i skolehuset og ved graven. Mange fulgte Zack til graven den dag endskjønt næsten ufarbare veier. Han var en vel kjendt og avholdt mand, en av de første setlere, en vennsæl snild og hjælpsom nabe, førte et gjestfrit hus for alle.

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### Announcement.

The Spring Convention of the Moose Jaw Circuit will be held May 31, June 1st and 2nd. St. Luke's Congregation, Congress, Sask., H. F. Johnson, pastor, will be host to the convention. The text for the convention is Rev. 3:14-22. The opening service will be held on Friday, May 31, at 11 o'clock.

The Circuit W.M.F. will meet Saturday afternoon, June 1st, for a business meeting and will give the convention program Saturday evening in St. Luke's Congregation, Congress, Sask.

—Milo E. Lee.

Var med og organiserte skoledistrikt og var med og stiftet Norsk Menighet som selv var sekretær for i mange aar. Altid saa fandt vi Zack paa gudstjenestene, var en religiøs kristelig mand, læste meget i Guds ord. Gav 2 aker land, til kirkegaard og gravjord.

Zack Simonson var født i Loen Nordfjord Norge feb. 5te 1883. I 15 aars alderen kom til U.S.A. Blev konfirmeret juli 24 1898 Chippiva kirke Poppe Co, Minn., av pastor G. Beito. Mars 24 1909 indgik i ægteskap med Mattie Roseland, Samme aar flyttet til Neidpath, Sask., Canada. Tok op homestead og drev sin farm som er en av de bedste i distriktet og levede der til sin død.

Hadde 6 barn Cora, Arthur, Pearl, Muriel, Carmen og Ruth, 4 lever. Zack har 4 brødre og 3 søstre. Hadde et barnebarn Shirley Lyngstad. Hustru og barn sørger meget over tapet av en god og snild husbond og far. Værer taalmodige i trængsler og sorger varagtige i bønner, vi skal ikke leve tilsammen her paa jord, bare en stakket tid. Fred med støvet. Vel-signet været mindet. —G.

### FRA BESTYRELSEN FOR BOKMISSIONEN

#### ET OPROP

Blandt de forskjellige missionsvirksomheter i vort samfund er ogsaa bokmissionen. Vi kan kalde den det trykte ords mission. Som bestyrelse for denne mission vil vi gjennem disse linjer søke at vække fornyet opmerksomhet for vort arbeide.

Det vil være klart for os alle at det trykte ord i vor tid er en stormagt til at fremme godt eller ondt eftersom det blir anvendt. Tænk engang hvad de onde magter utfører gjennem det trykte ord!—Se de hundreder av forskjellige slags magasiner og bøker av umoralsk, sjælefordærende indhold som oversvømmer vort store land og finder sin vei ind i millioner av vore hjem! —

Som kirkens medlemmer maa vi se denne sorgelige og alvorlige kjendsgjerning i øinene og paa enhver mulig maate motarbeide ondskapens magter, idet vi søker at fremme Guds rike.

La os faa minde om et ord av vor gode, gamle, kjære Luther: "Boktrykkerkunsten er den sidste gave Gud har git sin stridende kirke her paa jord."—Er dette sandt da bør vi tænke stort om boktrykkerpressen som et arbeidsredskap vi maa søke at gjøre mest mulig ut av. (Forts.)



For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

# SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, First Nr. in May, 1940

## Pentecostal Power

"But ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1: 8).

Pentecost does not mean very much to most people. To the worldly it means nothing. They enthusiastically make Christmas a festival season, and look on Easter as the dividing line between the styles of winter and those of spring, but they see nothing in Pentecost. To the Christian these festivals mean more. Even in childhood he was gripped by the simple Christmas story of God becoming an infant. In maturity he came to see that the sacrificial death of Christ on Good Friday, and His victorious resurrection on Easter, are the rock foundation of his faith.

But Pentecost? "Oh, that's the church festival commemorating the outpouring of the Holy Spirit. The Holy Spirit? Oh yes, we studied about Him (too often we say "it") in confirmation class. Martin Luther said that His work was pretty important."

It is not Luther alone who speaks of the Holy Spirit's work as important. Scripture declares: "No man can say that Jesus is Lord, but in the Holy Spirit" (1 Cor. 12: 3); "If any man have not the Spirit of Christ, he is none of His" (Rom. 8: 9). But we are Christ's when we believe in Him. To believe in Christ, then, is to have the Holy Spirit.

Every believer has the Holy Spirit with His gracious and blessed work. Already he has the title to spiritual power, for if he is a believer the Holy Spirit has come on him, and Christ promised, "Ye shall receive power when the Holy Spirit is come upon you." Christ does not deceive. His children have divine power at their disposal.

This divine, Pentecostal power, is a power to witness: "Ye shall receive power . . . and ye shall be My witnesses." The purpose of Pentecostal power is not emotional ecstasy but Christ-glorifying witness, persons who are living epistles of Christ, persons of whom it can be said that they have been with Christ, persons for whom to live is Christ and to die is gain.

This Pentecostal power to be living epistles and witnesses for Christ is to be displayed at home. Of what profit is it, my brethren, if you witness beautifully for Christ in a prayer-meeting but your witness at home proves you to be a hypocrite?

This Pentecostal power to witness is to be displayed to our nextdoor neighbors. If a man say that he loves the souls of the Malagasy whom he has not seen, but he loves not the soul of his next-door neighbor whom he sees frequently, speaks he the truth?

This Pentecostal power to witness extends to our communities and to the whole world. It is claimed by statisticians that there are over 600 million Christians in the world. (How broad would not the heaven-ward road be if statisticians could design it!) Just think, one-third of the people in this world are professing followers of the humble, meek, loving, self-sacrificing Christ. The present world situation tells us that something is horribly wrong. At least part of the answer lies in our failure to be powerful witnesses for Christ.

How shall this power become ours? Not by getting rid of liturgy, nor by discarding "dead" doctrine. If doctrine is dead, put life into it, but do not discard it, for doctrine is simply the statement of Scriptural truth. It is through this truth experienced that true Pentecostal power will be ours. Christ declared that it was the work of the Spirit to guide Christians into all the truth. What is the truth? Christ answers, "Thy Word is truth."

It is the first work of the Spirit through this truth to convict of sin. There cannot be true Pentecostal power without conviction of sin. Repentance, daily repentance, is basic to power in our work and witness for Christ. As one pastor wrote in Lutheran Herald, before we can challenge, "Work ye," we must preach, "Repent ye."

Hand in hand with His work of convicting, the Holy Spirit reveals and glorifies Christ. There cannot be true spiritual power apart from living in the presence

## NOTICE

**The Fourteenth General Convention of the Norwegian Lutheran Church of America will be held in Central Lutheran Church, Grant Street and 4th Ave. S., Minneapolis, Minn., from June 5-12, 1940. Watch the papers for further announcements.**

**A. J. Bergsaker, Gen. Secy.**

of Christ. But sin cannot live in His presence. And after all, it is sin that makes us spiritually powerless. In the final analysis, it is as we daily turn from the sin which the Holy Spirit shows us, to the Savior whom He glorifies, that there will be in our lives, spiritual power.

If you are a believer, you have the Holy Spirit, and have at your disposal Pentecostal power. Make use of that which has been given you by God to use.

—G. O. Evenson.

## Mother in Heaven

Mother dear, your days are o'er,  
Trials and troubles all are gone;  
May your soul in Heaven rest  
On our Savior's breast.

We will miss you, mother dear,  
All your tender words and cheer  
You have kept us on our path  
To do life's many tasks.

You have soothed our many cares  
Whenever things were wrong.  
Oh dear Mother, may you find  
Life's reward in God so kind.

Memories of you we'll keep,  
God be with us till we meet,  
At the golden gate above  
With God's all-gracious love.

(This song, with music, was composed by Mr. Perley Larson while traveling to the funeral of his grandmother, Mrs. A. K. Dahl, who formerly lived at Outlook.)

## Are We Worse than the Infidels? (Concluded)

Our Church often gives out "Penny-a-meal" containers, and other devices for the express purpose of making the ingathering for the work that we have promised to support, as convenient as possible. Is it fair then to divide the insufficient funds that come in, among other "Un denominational" groups, who have gotten our addresses, in some way; and have their emotional appeals, sent to us, in almost every mail; are we faithful stewards in this way; when we withhold needed funds from our own church resulting in Christian schools being closed, who rather should have a little encouragement from their brethren, and the church being hampered in going forward at the pace that it might. Even though we are the fastest growing among the Protestant Churches, there are "calls," that we cannot answer, because so many of our people know not what they do. The first commandment has been among us a great many years, but there are many things that testify against the people of our times that we are very much of a Christian Nation. It was our Saviour's wish that we should all be one, as division tends only to weaken as Finland found out and others. Let us not be a house divided, and neglect our own.

Let us be sure, that the allotments of our congregation, of our charge, of our circuit, of our district, and of our synod are assured before we give of our substance to others who have supporters of their own denomination. There are certain legitimate activities that we ought to support within our own church, but we should not leave our budget unfulfilled. Let us all be 100% tithers, or more, in 1940, and follow the good example that the Rocky Mountain District has set.

Then there is The Centennial Ingathering also which has had such a splendid progress. It is well to "pay up" our pledges, if possible, and owe no man over night except in love to one another. Though we have our trials here in Canada District we also have much to be thankful for. So, let us "watch and pray and work while it is day."

A Lover of The N.L.C.A.

## Lest We Forget

In view of the fact that the Norwegian Lutheran Church of America contributes \$41,500.00 to the Canada District every year, and in view of the fact that the Canada District adds only approximately \$6000.00 to the above stated amount, the Canada District receives \$35,500.00 from the United States for its church work annually.

When we hear so many complaints in Canada in regard to the hardship of raising the budget for the Church, let us remember that the majority of the contributors to the budget in the United States are poor people and many of them live on relief, but they contribute to the work of the Church, because they know what the budget stands for and are glad to help.

Remembering that the money contributed to the budget, helps to pay the salary of 207 Home Mission pastors, supports 906 orphans in our orphanages, 309 old people in the old peoples homes, all the missionaries on the foreign field, seamen's missions in the large cities etc., is it any wonder that Christian people with a warm heart for others like to do all they can for the budget. Many of these Christians give till it hurts.

But there are a number of our Church people that think merely about themselves. The peculiar part of it is that they are the complainers. They do not understand that God blesses the cheerful givers with more than enough. Even here in Canada several of our Christian people have started tithing. They find that the Lord is true to His promise and blesses them especially and abundantly above what they expect. They can tell you that is true.

If keeping an account with God of these material things He entrusts us with as stewards, without expecting any material returns, bring abundant blessings materially, why do not the Christian people trust God enough to try Him and find out for themselves.

But on the other hand, if any man should try God by tithing, expecting thereby God's abundant blessings, he would be motivated by the desire of gain and he would turn his blessing into a curse.

Tithing is not compulsory, it must be an accounting between a Christian and his God carried on in faith and prompted by motives of love for God and his children. That kind of dealing with God will receive His abundant blessing. Try it and find out.

If people in the drought stricken areas would deal with God in this manner, they would receive abundance of rain and crops as a result of God's blessings. That is what the Bible says:

We Christians in Canada want to see a full quota for the 1940 budget. Tell your Christian friends to help too. This we do with thanks to God for the upbuilding of His work here and for the spreading of the Gospel at home and abroad.

This work is our work and must not be neglected, because we all want to put our shoulder to the burden of war-stricken Norway. We must do all we can to help there too.

God will bless a cheerful giver. Remember this lest we join the complainers.

—J. O. Reitan.

## Camrose Circuit Convention, March 29-31, 1940.

The Camrose Circuit of The Norwegian Lutheran Church of Canada held its spring Convention at Wetaskiwin, Alberta, Rev. K. O. Kandal's parish, March 29-31, 1940.

The Convention was opened with Hymn singing and prayer, after which the local pastor, Rev. K. O. Kandal spoke a few words of welcome.

Rev. A. H. Solheim, the Circuit president spoke a few appropriate words and

expressed thanks for the opportunity to hold the Circuit meeting in Wetaskiwin. As Rev. A. K. Odland, the Circuit secretary had not yet arrived, Rev. J. O. Reitan was elected to serve as temporary secretary. He was also asked to introduce the theme in Rev. Odland's place. After a talk by Rev. A. H. Solheim the session was closed with the Lord's prayer.

The Friday evening session was opened with devotion by Rev. A. H. Solheim. Song by a male Quartette. Sermon by Rev. S. J. Rude. A hymn was sung, after which Rev. Reitan introduced the theme, Rev. 3: 7-13. He gave the following outline:

I. The Historical part.

II. The Spiritual part.

1. He that speaks.
2. The Key of David.
3. The open Door.
4. The Synagogue of Satan.
5. Behold I come quickly.
6. He that overcometh.
7. He that hears.

The Saturday morning session was opened with devotion, after which a short business meeting was held. Motion was made and carried that all who were present at the meeting, should be considered voting members of the meeting, if they were members of a congregation belonging to the Camrose Circuit of The Norwegian Lutheran Church of Canada.

Motion was made and carried that a financial committee, consisting of one member from each parish in the Circuit, be elected. The following committee was elected: Mr. Martin Johnson, New Norway; Henry Holte, Amisk; Martin Henrickson, Bittern Lake; K. O. Eggen, Bawlf; Arnold Hoveland, Camrose; T. T. Jevne, Wetaskiwin; J. J. Anderson was elected as alternative for Mr. Jevne.

Several problems were discussed. Rev. K. O. Kandal referred to a letter which he had received from Rev. C. S. Lystig of Edmonton, in regard to our Bible Camp next summer, urging as many as possible to attend the Camp.

Rev. A. H. Solheim read some resolutions which had been handed to him. The first one was in regard to the pastors' salaries. Another in regard to the Budget. No decision was taken.

It was moved and carried that it be left with the Circuit officers to accept any invitation for the next Circuit Convention.

Rev. S. J. Rude was elected to introduce the theme at the next convention.

Rev. K. O. Kandal was elected to deliver the Sunday morning sermon.

The Saturday afternoon session was opened with Hymn singing and devotion by Rev. S. J. Rude. Dr. H. T. Egedahl spoke on the theme in the Norwegian language. Rev. A. K. Odland continued the discussion in the English language, after which a few testimonies were given. Rev. K. O. Kandal spoke about the Book Mission.

The Saturday evening session was opened with Hymn singing, after which Mr. Martin Nesgard led in Scripture reading and prayer. A mixed quartette sang. Rev. A. H. Solheim read the text, Rev. 3: 7-13 and made a few remarks in connection with the reading.

A male quartette sang. Rev. J. O. Reitan spoke on verse 8 of the Convention text: An open Door, linked with John 10: 7 "I am the Door." Every one who wants to come to God must come through Christ. The door of entrance into the Word of God, The Holy Spirit is the Guide. The Holy Spirit shows man how helpless he is and drives him to Christ. The Holy Spirit leads into prayer and a prayer-life. The open Door to Heaven. Rev. S. J. Rude spoke briefly on the theme. Prof. C. A. Ronning extended a greeting from the Camrose College.

Sunday forenoon service was led by the local pastor, Rev. K. O. Kandal. Rev. S. J. Rude preached the sermon. He based his sermon on Luke 24: 36-46 in connection with John 20: 19 ff. He took as his theme: External and Internal Evidences of the tremendous Fact of Christ's Resurrection.

Introduction: The Victorious note of Easter, and the prominence of Christ's resurrection in the Scriptures.

The condition for establishing our Christian faith—that we congregate together.

(To be continued)



## WOMEN'S MISSIONARY FEDERATION

MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

Dear Co-Worker:

Several years ago at a District Convention of the Canada District of the Norwegian Lutheran Church of America a resolution was passed that a building fund should be started for the erection of a new Old People's Home. Building operations should not be attempted before at least \$10,000 had been collected. For various reasons not much has been done towards the raising of this money.

At the W.M.F. Convention for Canada District held in Edmonton last June this matter was discussed at some length and it was decided there that a call should be sent out to the various Ladies Aids urging them to consider this building fund and allot at least a part of their donations each year for this purpose.

There are several reasons why our church in Canada should make a special effort to erect a new building for our Old People's Home.

The present building is old, unhandy and dangerous. The stairways are cumbersome and difficult for the old people to walk and an old frame building of this nature is a great fire hazard.

When our church invites old people to turn over their saving to our board of Charities in return for a pleasant home during their declining years it cannot afford to risk the lives of these old people by offering such an old and inconvenient building for their residence.

There are some of our old people who simply refuse to give anything to the old building or to take up residence there.

The present accommodations are inadequate and cannot economically or practically be improved upon. If we could erect a new modern building with more spacious accommodations we could easily double the number of residents and greatly increase the financial support.

The conviction seems to be quite general that such a step is desirable and for some years past many have realized the absolute necessity of such a building. The opinion at the W.M.F. convention was that we must do more now than mere planning. We must do our duty and our very best to see if we could succeed in raising sufficient money to make this dream become a reality.

It was therefore decided to urge everything possible to be done by each Ladies Aid so that a considerable sum could be raised during the next couple years.

We plead with the Aids to pray and work for this undertaking.

Prayerfully submitted,  
Mrs. Arnold Hoveland,  
President, Camrose Circuit W.M.F.

Mrs. E. J. Olson,  
Secretary, Camrose Circuit W.M.F.

*Condensed biography of S. Netland, early missionary to China, written by his daughter for "White Unto Harvest." During a brief lifetime of only twenty-eight years, he helped establish our mission in China and faithfully served his Master.*

### Sigvald Netland, God's Faithful Witness

by AMANDA NETLAND SKEPSTAD

Sigvald Netland was born on the eleventh of October, 1868, at Ladestedet i Dalerne, Norway. His parents, who were both believers, gave him an earnest Christian training.

While he was but a small boy his mother taught him verses from the Bible, songs, and prayers. She prayed earnestly for her six children and sought to bring them close to Jesus. Although Sigvald liked to pray and sing and believed that God heard his prayers, yet he could not remember that he experienced any intimate relationship with the Lord. But neither did he sin openly and willingly. Because the children were never permitted to partake in the sinful amusements of the community, they were often referred to as "the holy ones at Ivar Netland's."

In 1883 he was confirmed. He labored under the impression that the sins committed previous to confirmation would not be held against him, but that for sins committed after that day he would be responsible to God. And Sigvald wished that he might die before the hour of confirmation arrived, for he knew no one could live free from sin. Later when he was serving as apprentice to a shoemaker, Mr. Hytland, a lay preacher, came to hold revival meetings. He preached of sin and eternal damnation to sinners, and again Sigvald suffered agony of soul. Shortly afterwards Rev.

Selmer arrived, and through his preaching of the glorious Gospel, Sigvald was led to Christ.

Netland had intended to enter the Bergen Inner Mission School in the fall of 1889, but the call from heathen lands had become too strong. A friend, S. Gjerde, was then attending Baxter's Training Home in London. Netland was without funds, but trusting that God would open a way, he wrote to his school hoping there to get the needed training for the mission field. In three weeks he was ready to leave.

At the mission school he met Nestegaard, Junior, who was also preparing for work in China. In February 1889 they sailed for America, Nestegaard having loaned him sufficient money for a third-class ticket.

Arriving in the States, they began to speak for China missions. Rev. O. A. Østby, of Franklin, Minn., kindly assisted the young men to get in touch with pastors and church organizations. Netland's intention was to study at Red Wing Seminary prior to leaving for China; but Nestegaard, Senior, who had just returned from a three-year service in China, urged the young men to leave for the field that same fall. For a period of six months Netland and Nestegaard, Jr., traveled in Minnesota, North Dakota, Iowa and Kansas, pleading the cause and organizing mission societies. A deep interest in foreign missions was awakened within the churches and two thousand dollars was raised, most of which was divided between the two men. Now Netland could pay his debt, buy a steerage ticket to China, and still have money to spare. Surely God was good!

Leaving San Francisco on September 4, they sailed over the wide Pacific and landed in Hankow October 7, 1890. The venerable pioneer missionary, Dr. Griffith John, and others greatly assisted the new missionaries. In less than three days they had procured a Chinese teacher, and had moved into a rented native house in Wuchang. This, the first place in China to house the missionaries of the Norwegian Lutheran Churches, became known as *Ta Fu Ti*, "The place of great blessing." One month later Daniel Nelson and family arrived.

In June 1891 the Norwegian Evangelical Lutheran China Mission Society of America was formally organized in the United States and Netland was accepted as a worker of the society. He was ordained three years later.

On January 25, 1893, Olive Hodnefeld and Oline Hermanson arrived in Hankow and were joyfully welcomed. The little group of missionaries rejoiced again when in February Mr. Sen returned from Fancheng with the good news that he had bought for them two adjoining lots in Fancheng. Building plans were decided on; doors, flooring and windows were ordered in Hankow. The future looked bright and hopeful. On March 14, 1893, the missionaries moved into their newly completed mission home in Hankow. And on Easter Sunday, April 2, this new home was formally dedicated.

In a letter written from Hankow, December 11, 1893, Netland writes: "We have sorrow upon sorrow out here. One witness after another is laid in the ground until resurrection morn. Just think! He did not spare my beloved wife, but took her from me. Oh, God, how are your ways unsearchable! Teach me Thy way, and let my soul once more have peace and rest." Ronning administered holy communion to Netland and his dying wife. Mrs. Netland passed away the eighth of December, and was laid to rest the following day. Thus in the space of a few months the Swedish, Norwegian, and the America Lutheran missionaries had all suffered the loss of fellow workers.

And the Lord did help. The first week of February 1894 they were successful in renting a native house, and repair work was begun immediately. By the middle of March they were back in Hankow. At the conferences held there, March 26-28 and April 16-28, it was decided that Mr. and Mrs. Ronning, Thea Ronning, Oline Hermanson, Olive Hodnefeld, and Netland should leave for Fancheng.

Just before the trip to Fancheng, Netland was united in marriage to Oline Hermanson. Two large Chinese houseboats were secured, and by the thirteenth of April they were on the way. After a tiresome trip they landed in Fancheng, May 26.

The strenuous work from morning till night and the unhealthful living conditions undermined Netland's health.

(To be concluded)

## YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — RYLEY, ALTA.

### To a Young Christian

A young christian is apt to become easily discouraged — until his life becomes founded on the Word. If that should be your case, dear reader, perhaps you might recognize yourself in the experiences of another young christian:

He had dedicated his life to God and desired earnestly to live intimately with Him. But somehow or other he did not see his Saviour as great as he desired. He decided that the reason was that he had not seen his own sin as black as it was. Therefore he started to pray God to show him the exceeding sinfulness of sin.

One other thing troubled him: He could see so little result of his christian life, so little victory over sin. Little things got the best of him. Sometimes he would become irritable. He would catch himself being envious. He also surprised himself gossiping. In short he discovered that his life was so much like the life of the world, that he began to wonder if he really were a child of God at all. He was beginning to feel very discouraged and troubled — Then all of a sudden God revealed to him that it was He, the Lord, who answered his prayer, and showed him the sinfulness of sin, and also showed him that in himself there was nothing good. But God is gracious. He also pointed him back to the Word and planted his feet upon the rock. The forty-third of Isaiah became his foundation, especially the first verse: Fear not: for I have redeemed thee, called thee by thy name; thou art mine.

Now he could look to thee Word, to Jesus, for everything. Jesus became again his only source of joy and happiness. The happy life is a victorious life. God answers prayers. He shows us what we are: sin. He points us to Jesus, the Word. Thus He gives us victory. If you would live a happy, victorious life, look to Jesus, base your faith firmly on the Word. If you have no other word which God has given especially to you, then appropriate for yourself Is. 43: 1.

—Prof. George Moi,  
Camrose Lutheran College.

### "Youth for Christ Offerings" 1939

We used to call it the "Project." The new name is "Youth for Christ Offering."

It is difficult to state in exact figures just how many leagues we have in our District. If we put the total at approximately 100 we are very near to the mark. During these last two years the District has become fully organized into ten Circuits.

Since the figures for 1939 are now available we list here the donations by circuits:

Saskatoon Circuits	..\$28.35
Swift Current	..... 17.15
Medicine Hat	..... 12.50
Edmonton	..... 22.50
Manitoba	
Prince Albert	..... 44.00
Moose Jaw	..... 47.00
Camrose	..... 43.45
Yorkton	..... 10.00
Peace River	..... 6.00

Total for 1939.... \$230.95

We reported some time ago that some circuits succeeded in getting a 100% contribution. However, failure to send the money voted, in time, caused some of the 1939 donations to be credited to 1940. These "too late" contributions totalled \$49.50. If this amount had reached the International Office before January 31st, our total for 1939 would have reached a new high of \$280.45. Here are the donations per year since 1934:

1934	.....\$137.80
1935	..... 201.00
1936	..... 231.58
1937	..... 197.47
1938	..... 252.44
1939	..... 230.95

May the fact that we sent in less (and voted more) in 1939 than in 1938 remind us that all contributions should be sent in at once. The closing date in the thirty-first of January of each year.

For 1940 Canada District is asked to raise an amount of \$300.00. This should be possible. The amount is now being allocated to the various circuits through the Circuit presidents, and as soon as we hear from them we shall list the amount allo-

cated to each circuit, in these columns.

We are thankful that there is a normal solid growth, both in the number of locals, and also the sense of stewardship among the young people of our church. We acknowledge with humility that what we have accomplished is very little, but we know that God can bless it.

"Youth for Christ Offerings" for 1940 up until the present date April 15th. are as follows:

Edmonton Circuit	.....\$25.00
(\$20.00 voted for 1939)	
Camrose Circuit	..... 24.50
(voted for 1939)	
Medicine Hat Circuit	..... 5.00
(voted for 1939)	
Swift Current Circuit	..... 15.10
Moose Jaw Circuit	..... 3.00
Prince Albert Circuit	..... 10.00
Saskatoon	.....
Manitoba	.....
Yorkton	.....
Peace River	.....

Total .....\$82.60

Four circuits have already agreed upon their allocation for 1940. May we urge the circuit presidents to send a reply at once so that we may have our list complete.

We want to thank all those who have taken part in this important part of the work. "Youth for Christ Offerings"—beautiful name for the financial part is it not? Let us pray God to bless our efforts.

—A.M.V.

### Valhalla Center, Alberta

March 10th marked the closed of the second annual winter term of the Lutheran Bible Institute of Valhalla Center, Alta. The instructors were Pastor E. N. Torgerson, T. Nordmark, and P. Ellingson. There were nine students, one from Rolla, B. C. The choral union presented a concert under the direction of Miss Clara Jerstad. It is planned to give the same concert in the Northfield church soon. These items are from the Peace River circuit Luther League. (From the Herald.)

We want to extend to our friends in the Northland our sincere wishes for God's blessings. It is encouraging to note the opportunity given our Luther Leaguers throughout our church, to be grounded in the Word of God. Surely in this time of isms we need to know our Bibles. God bless you Peace River workers in your corner of the vineyard. — V.

Pray for our Bible Camps, the Youth Conference, our District Convention — and our preparation for the 1941 International Convention to be held at Moose Jaw, Saskatchewan.

Let us also pray for an awakening throughout our Luther Leagues that more of them may know Jesus Christ as a personal Saviour. Let us work and pray while it is day.

### Luther League Day at Bardo

Perhaps it is seldom that road conditions are such as they were on Sunday April 28th. The President of Bardo League stated that he would walk "cross country" to get to the church. Roads were so deeply rutted that it was stated that one car had the spare tire taken off the back of the car.

After an eventful ride that has some of the elements of navigation, we arrived at Bardo church. A fair crowd was present. The candle-lighting service was conducted in a very impressive way, and an offering for league work was lifted.

However, the end was not yet. It is bad to get into a rut we all know, but it is still worse to get in the wrong rut. That is what the local pastor did. Mud to the running boards—such mud that makes it easy to make boys "stick" to the farm. And then rain, and sleet and darkness. The ladies from the other car heroically pulled on the rope attached to the rear of the car—but the rope broke. Finally a team came in the darkness. After pulling a wagon in two, it was finally possible to dislodge the car from its position. Then some more navigation to the gravel highway that was recently flooded with water.

Luther League day. An eventful day that will be long remembered. It is loyalty that is willing to encounter difficulties, that warms the heart. May the Lord bless the Luther League.